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these sources are dealt with carefully and with great candor. The first chapter treats of the origin and history of the Moravian society in England. The second describes the religious condition of England at the beginning of the eighteenth century, and especially in the circle of Wesley and Hutton. The third chapter discusses the beginnings of the revived Moravian society in England and treats especially of Zinzendorf, the Fetter Lane society, and of John Wesley's relation to the Moravians. The sketches of distinguished men, such as Comenius, Peter Böhler, Count Zinzendorf, William Law, James Hutton, Spangenberg, and John Wesley, are admirable. The author has traced with very great care the causes of the break with Wesley, which, in his judgment, was rather a gain than a loss to the Moravian society, inasmuch as it permitted the society to develop homogeneously. He rightly points out that the arrival of Molther precipitated the crisis at Fetter Lane and properly characterizes this influential man. Those who are interested in the relations of Moravianism to Methodism, and especially in their likenesses and contrasts, can find no better account of them than in this excellent dissertation.—CHARLES J. LITTLE.

*Die Erschütterung des Optimismus durch das Erdbeben von Lissabon 1755.* Von W. Lütgert.—*Was ist heute die religiöse Aufgabe der Universitäten?* Von A. Schlatter. (= "Beiträge zur Förderung christlicher Theologie," 1901; V, 3.) (Gütersloh: Bertelsmann; pp. 79; M. 1.20.) By far the greater part of this pamphlet (59 pages) is devoted to the first essay, which, we believe, may briefly be characterized as the ever-recurring difficulty to reconcile the destruction of human life, through the agency of natural catastrophes, with a belief in a beneficent providence. In the first part of this essay the writer gives a brief sketch of the optimism prevailing in England, France, and Germany in the eighteenth century, and shows how severely this religious and philosophical sentiment was shaken by the destruction of Lisbon. He devotes much space to the interpretations the leading French and German writers of that day sought to give of the catastrophe, the majority of whom, he says, openly renounced their former belief that this world was the best one possible. In the second part of his essay the writer shows that it is quite as possible to believe in the providence of God as in Christ's atoning sacrifice. The speech of Dr. Schlatter was delivered before the University of Tübingen, at the birthday celebration of Emperor William II., on January 27, 1901.

The speaker firmly believes that the German universities have a religious function. In the factional religious life of the country today the universities should be the one place where the opposing and conflicting views and beliefs should be given a patient hearing and an unbiased investigation. He thinks it was a distinct loss for Protestantism that the Anabaptist movement in the sixteenth century was discarded by the animosities of that time. The universities cannot maintain this leadership in the religious thought of Germany unless they manifest this hospitable, broad spirit.—*Die Flugschrift "Onus Ecclesiae"* (1519). Mit einem Anhang über sozial- und kirchenpolitische Prophetien. Ein Beitrag zur Sitten- und Kulturgeschichte des ausgehenden Mittelalters. Von Heinrich Werner. (Giessen: Ricker, 1901; pp. 106; M. 2.) How many voices were raised in solemn protest against the avaricious and shameful practices of the Roman curia during the closing years of the fifteenth and the beginning of the sixteenth century, whose names were never enrolled among the followers of either the German or the Swiss reformers! Many of these felt the injury that was being done the cause of religion quite as keenly as did Luther, but they had not his courage. Such a one is the author of *Onus Ecclesiae*, an excellent description of which, together with copious notes, is given us in the book under review. The writer of *Onus Ecclesiae* is, according to Dr. Werner, Berthold, the learned suffragan bishop of Salzburg, later bishop of Chiemsee. On the subject of indulgences Berthold speaks like Luther; on the scriptural authority of the popes he has even clearer ideas than Luther had in 1519, the date when this book was first published; but this is the great difference between the two men: Berthold believes the papacy can be reformed only by the personal appearance of Christ, who would himself preside at a general council of all Christendom. He is an adherent of the prophetic-apocalyptic views of Joachim of Floris, and these views are primarily responsible for his pessimism, and an explanation also for his inability to enter into a contest against the evils he so well understands. In the last chapter of the book before us Dr. Werner has given us an interesting account of the influence which these mediæval apocalyptic dreams and prophecies have exerted from the twelfth to the sixteenth century.—ALBERT J. RAMAKER.

*Das Wesen des Christentums und die Zukunftsreligion.* Von Ludwig Lemme. (Gr. Lichterfelde-Berlin: Runge, 1901; pp. vii + 218; M.